THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

PACIFIC Theological Seminary

DROP YOUR BUCKET.

"On, ship ahoy!" rang out the cry;
"Oh, give us water, or we die!"
A voice came o'er the waters far,
"Just drop your bucket where you are."
And then they dipped and drank their fill
Of water fresh from mead and hill;
And then they knew they sailed upon
The broad mouth of the Amazon.

O'er tossing wastes we sail and cry,
"Oh, give us water or we die!"
On high, relentless waves we roll
Through arid climates for the soul;
'Neath pitiless skies we pant for breath,
Smit with the thirst that drags to death,
And fail, while faint for fountains far,
To drop our buckets where we are.

Oh, ship ahoy, you're sailing on
The broad mouth of the Amazon,
Whose mighty current flows and sings
Of mountain streams and inland springs,
Of night-kissed morning's dewy balm,
Of heaven-dropt evening's twilight calm,
Of nature's peace in earth or star—
Just drop your bucket where you are.

Seek not for fresher founts afar,
Just drop your bucket where you are;
And while the ship right onward leaps,
Uplift it from exhaustless deeps.
Parch not your lips with dry despair;
The stream of hope flows everywhere.
So, under every sky and star,
Just drop your bucket where you are.

—S. W. Foss.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, January 12, 1905.

MOVEMENT FOR CHURCH UNION AND WHY WE BELIEVE IN IT.

We hail with exceeding great joy every step toward church union which does not sacrifice any of the essentials of the Christian religion. It is accordingly with much satisfaction that we have read during the lest few days of progress in the movement in Canada for the organic union of the Presbyterian, the Methodist and the Congregational bodies in the Dominion of Canada. That which we have read in a Canadian paper is printed elsewhere in our columns this week. This movement and the progress it has made are especially remarkable in that it involves the union of religious bodies not only of quite diverse polity, but of those holding doctrines which not very many years ago were, by the large majority, regarded as antagonistic and irreconcilable. It is not possible to foretell the outcome of this movement in Canada. We are not at all optimistic as to the results there and elsewhere in the movements for church union which have sprung up here and there during recent years. People are slow to set aside their preferences. In addition to the objections arising as to doctrine and polity, there is that which relates to the temperamental. We heard this week, for example, of a lady who had been trained first as a Presbyterian, and then as a Congregationalist, and who worships with either of these denominations with equanimity. We heard of the experience of this lady in a union meeting which was conducted by a very emotional Methodist preacher. This preacher soon got her out of a worshipful mood, and it is evident that it would be impossible for him ever to get her back into that mood. But before any one allows such things and experiences to lead him to assert that even with questions of doctrine and polity out of the way, church union would not be possible and practicable, let it be remembered that temperaments are not manifesting themselves religiously nowadays in ways quite so marked and diverse as in the past, and the changes that have come are unquestionably an earnest of others that are yet to come. Then, too, it should be understood that church union would not necessitate the working and worshipping together of all the people of all communities. The large majority of places would have more than one church, and preferences would be exercised. We are profoundly of the belief that Christian work, as it is carried on at the present time, is highly wasteful and that it will continue to be ineffectual in large measure. God's hand is plainly in the efforts here and there to get the churches more closely together.

There are those who talk fondly of what is called the present day unity in spirit. For this unity, whatever it is—and it is considerably in advance of that of even a quarter of a century ago—we all are thankful, but it is a mistake to regard this as sufficient. A few days ago we heard of the crowding of one denomination into the field of another in a locality about San Francisco bay in such a manner as to lead an entirely unprejudiced person to say, when he heard it, that if he were not a member of a church he would be strongly tempted to never take a membership in any. And another remarked: "I feel just as you feel."

But such are the conditions in California today that it is not possible to get the different denominations to enter into that federation even which would end this unseemly and destructive competition. Although the prinicipal divisions of the church armies are not fighting one another, there is a kind of gorilla warfare now and then, here and there, which is crippling the church in its campaign against the common adversary.

G. Stanley Hall has well said: "All human institutions are educational, and educational values are the criteria by which everything is to be judged." The church was intended to be educational. The method of Jesus was educational.

Professor Patterson Du Bois, writing of the way of the Master in his recent book on "The Natural Way in Moral Training," says: "The farther scientific pedagogy probes its problems, the more nearly do its conclusions find their prototypes in the principles and methods of the great Teacher.... He was the model nurturer."

The Church, if it is to get back to the Christianity of Christ, if it is to win the world for Christ, must be above all things else a nurturer; it must be thoroughly educational; it must, in its work, adopt those methods which the experience and wisdom of the age have shown to be effectual in other departments of the work of the world.

That it can do this with all of its divisions under the present wasteful and destructive competition, we do not believe. Therefore, we desire earnestly such federation or organic union as would make it possible for the church to discharge aright its educational function. Instead of having in the town of three thousand inhabitants, six or eight or ten struggling churches, there ought to be one or two so equipped as to

make them the nurturers which the great Teacher intended the church to be.

It is to be hoped that the movement for the union of the Cumberland Presbyterian with the parent body will be successful, and that for the federation of the Congregationalists, United Brethren and Methodist Protestants, and also that step for the federation of all the bodies, in this country, of the Presbyterian system. We should rejoice greatly if the movement in Canada should result in bringing together the three denominations now having it under consideration. The organic union of the churches may be impossible, but as conditions now are, howsoever improved they may be over the past, we do not believe that God is going to give the church the blessings and victories for which many are earnestly longing and praying.

A STRANGE DOCTRINE ATTRIBUTED TO PRESBYTERIANISM.

An Oakland daily paper says: "A Presbyterian minister recently declared his disbelief in the immaculate conception, but has been allowed to hold his pulpit on condition that he does not preach his belief on that point." This is attaching a new and strange doctrine to Presbyterianism. We have never heard of a Presbyterian minister who believed in the immaculate conception. That is a Roman Catholic dogma. It holds that Mary, the wife of Joseph, the carpenter of Nazareth, was free from original sin. It was introduced into Roman Catholicism in 1854 by Pope Pius IX. It had long been a matter of controversy, being believed by some, disbelieved by others. In the earlier centuries the Franciscans accepted it, the Dominicans rejected it. They who now accept it reason substantially as follows: If Mary inherited the taint of Adam's transgression, she must have imparted the taint to her son Jesus, for it is impossible to bring anything clean out of that which is unclean. As Jesus was, however, without sin, it follows that his mother must have been without sin also, and was, therefore, free from original sin. St. Bernard, who opposed the doctrine in the twelfth century, held that Mary had been subject to original sin in the first instance of conception and was purified from it immediately afterward. Many interesting legends cluster around the efforts from time to time to establish this doctrine in the Roman Catholic church. Once in the twelfth century, St. Anthony of Padua was shocked to find that others were questioning the dogma. Falling on his knees, he prayed for those who dared to doubt. Suddenly, so runs the story, his cell was filled with celestial light, and there appeared to him the queen of heaven, the Virgin Mary, surrounded by angelic attendants, who said: "My son, feel assured that I was born without sin, and that I ascended into heaven both body and soul. Fail not to preach this great truth, both in season and out of season." A few years after the dogma of the immaculate conception had been proclaimed by Pope Pius IX in 1854, a sickly child about fourteen years old had a vision at the village of Lourdes, in France, which led later to the erection there of a chapel and a shrine where, it is alleged by Roman Catholics, many miraculous cures have been wrought in the years since then on the faithful who journeyed thither to pray at the shrine. A statue of pure white marble stands at Lourdes today which represents the Virgin at the instant she is alleged to have said to the girl, "I am the immaculate conception." Notwithstanding the fact that some of the ablest and best of the Roman Catholic scholars of the earlier centuries strenuously opposed this doctrine, it is the generallly accepted belief of that church today. But we respectfully ask our Oakland contemporary not to try any more to saddle it on any of the Protestant denominations.

The Pacific Coast in Brief.

The Mariner's church in San Francisco, of which the Rev. Joseph Rowell is pastor, reports 140 conversions during the year 1904.

The Rev. J. R. Knodell has accepted the call to the pastorate at Everett, Washington, and plans to be with the church the first Sunday in February. He will be greatly missed from our California fellowship.

Next Monday the Congregational ministers of San Francisco and vicinity are to listen to a paper by the Rev. B. F. Sargent, based on the psychological studies of childhood, which he has been pursuing recently.

President Gates of Pomona College and Dr. Kingman of the College church were in San Francisco and vicinity last week in the interests of educational work. Dr. Kingman was one of the speakers at the Students' Conference at Pacific Grove. The Rev. C. R. Brown was a speaker at the conference also.

The Rev. Charles R. Brown begins next Monday his annual series of addresses to the students at Stanford. We say "annual," for the reason that they have been given each year for some time, and give promise of continuance. It is a wide field of influence among young men and young women which has come to Mr. Brown in this way, and it is not surprising that he adds this work for one day each week for several months of the year to all his work.

Good reports come from the meetings which were held in Oakland during the Week of Prayer as one of the preparatory steps for the evangelistic meetings in March. They were not union meetings. Each church held its own. But each night the meetings were conducted by pastors other than those at the churches where they were held. It is evident that the Oakland pastors are longing for a revival and they are doing all that human wisdom can suggest to bring it about.

The union meetings in Berkeley during the Week of Prayer, conducted by the Federation of Churches were largely attended and throughout were somewhat remarkable in their interest and helpfulness. Meetings were held at three in the afternoon and at half past seven in the evening. The only one attended by the

present writer was that on Wednesday evening when the Rev. W. H. Hopkins of the First Congregational church spoke concerning the great salvation as it is related to the Holy Spirit. The sermon in connection with the impressive solo by the Rev. R. S. Eastman of the South Berkeley Presbyterian church, an dthe after-meeting which was led by the Rev. W. H. Scudder of the South Berkeley Presbyterian church, and the afsion. Many felt that rarely had it been their privilege to attend a meeting where the Spirit seemed to be touching with so much tenderness and solemnity the hearts of the people.

The working forces are coming together in Los Angeles in such a manner as to give great encouragement to all who are hoping and praying for a revival. A few days ago one hundred men, many of them from the solid business circles of the city, gathered together at a banquet to consider the revival movement and plan for most successfully carrying it on. At that time the Rev. Dr. Walker of Immanuel Presbyterian church said: "The revival has already begun—the revival is here now. You never can get a hundred churches to come together and business men to turn out like this; you can't get such a thing as that to come about until the revival is here. Los Angeles is spiritually ready and I have great expectations. To attempt to do great things makes them possible and this thing is possible because it is outlined on a great scale; the great leaders have done great things elsewhere, why not here? It is the greatest opportunity that will ever come in your life-time or mine. I believe there is a great deal of latent religion in Los Angeles outside the churches, but it is time for the church to assert itself, as the Spirit of God can be represented in no other way. The Young Men's Christian Association will get its building; the colleges will get their endowments, and Ascot Park will become a thing of the past." The Rev. W. H. Day of the First Congregational church noted the spirit of fellowship now existent among the Los Angeles churches and said in that connection: "The great weakness of the church of Christ is its disorganization. A pastor is often so devoted to his own that he scarcely knows what his neighbor is doing around the corner." The Rev. Robert Burdette thought that the revival would be not one that would touch the slums, but would reach all classes and that all needed it. Los Angeles, he said, had been feeling the spirit of revival ever since Campbell Morgan was there last year.

THE STUDENT CONFERENCE AT PACIFIC GROVE.

W. L. Beard.

Without disturbing the newspaper reporters, ninety young men have gathered here at Pacific Grove for a ten days' conference. They are Y. M. C. A. men. They are students from Pomona College, from the University of California, from the University of the Pacific, from California College, from Leland Stanford Junior University, from the University of Southern California, from Occidental College, from Sherman Institute, from Whittier College and from San Anselmo Seminary.

And what are they doing here? Follow them for a day and see. At eight in the morning you will find them assembling in groups, each with a leader, considering some of the practical problems that lie before them in life. For instance, here are fifteen men who have decided to offer themselves to God for work in the foreign mission field. They are considering the best methods of preparing themselves for this work, learning all possible about the work, and talking over the ways to increase the true missionary spirit among the students in the different schools.

Then sharply, at half-past eight, you will see them separate into other groups. This time you will find eight classes, each with a student leader, studying the Bible for an hour. The little groups pin themselves down to hard study. You will hear no lecture. This is not the place to air pet theories. These young men are in dead earnest to know the life of Jesus Christ on earth, or just what was done during the few years after he left the earth, as recorded in the Book of the Acts. It would do some of the students in the theological seminaries of the country good to study the Bible in this way.

For half an hour immediately following this, ninety men assemble in the hall where Dr. Dillon leads them in a study of Jesus as a personal worker.

For the next session, Mr. Hutchinson brings them face to face with the problems of the kingdom of God in our own land, and Mr. McLachlin takes up the work in foreign lands.

The work of the morning closes with a plain, straightforward address. This morning it was by Rev. Henry Kingman, college pastor at Pomona, on "The Forgiveness of Sin."

After the address, a hard half-hour's work is put in by the leaders of the conference and the student leaders of the delegations in arranging details and in learning the attitude of every delegate (1) toward Christ, (2) toward the choice of his lifework.

The whole afternoon is given to recreation. Yesterday we all visited Del Monte and Monterey. We solved the "Maze" at Monterey and walked both ways. Today we played baseball.

This makes every one hungry, and after the appetites are lost, an hour is spent together in considering some questions vital to the growth and success of the Associations in the colleges. Tonight it was mission study classes, and the young men learned that in the colleges represented only seventy out of every three thousand students were making a scientific study of missions. Thy learned also that in Ohio six years ago there were only thirty-three students studying missions. The next year one hundred and fifty. The year after that over three hundred, and now six hundred. There will be more than seventy in this study in the colleges of California in 1905.

The day closes with a platform address. Last evening it was Mr. Westenberg of Pacific Mission, San Francisco.

But more important than any of these gatherings are the scores of private interviews which the young men are having each day with men like Mr. Lester McLean, Mr. Hill, Mr. Hutchinson, Mr. Dillon, Mr. McLachlin and Mr. Beard, who sail next Tuesday for Association work in Foochow, China, and men like President Gates of Pomona, President McClish of University of the Pacific, Rev. Henry Kingman and Dr. Clampett.

This conference is not creating a great breeze in the the outside world, but the kingdom of God is feeling it here now and will continue to feel it in all the world, for young men are getting into line for their life work.

Pacific Grove, Cal., January 3, 1905.

A peevish, fretful feeling cherished in the heart is a door thrown wide open for the devil to enter the soul.

The Bystander.

The Ministry.

One of the signs of an extraordinary commercial spirit is the alarming condition of our theological seminaries. Once the seminaries were suspected of theological unsoundness, now there is consternation about the attendance. The mill is all right, but there is little grist. The magnetism of business is stronger than the attractions of the Lord's vineyard. Whoever enters into this vineyard stands a good chance of receiving his penny a day, and the average young man of brains insists upon having more. In a rich world he refuses to be preacher-poor in pocket. This is the argument: it is right for everybody to make money except the minister. The people insist that he shall be different from other men. Did not John wear his skins, and eat honey and other things not so good? Was not Jesus poor? Have not all the great preachers and prophets eschewed the ambition to be comfortable and wealthy? A rich, well-to-do preacher is an anomaly. So runs the argument, which the young man of today does not like. It meets him at the doors of the seminary and he refuses to enter. He becomes a man of affairs. While the hod-carrier receives more wage than the preacher, there will be a greater demand for hods than pulpits. This is the worldly-wisdom of the situation and there is no use denying it. Bricklaying pays better than sermon-making. This does not mean that men are unwilling to make sacrifices. They are unwilling to preach to wealth for a small pittance. The theological seminary is empty for other reasons, but let us put this down as one of the reasons. The salary in any walk of life has much to do with a man's work. Thousands of good men spend more time "raising money" than they do "saving souls." Put the blame where it belongs—too many churches, too many denominations—it does not change the fact. The school teacher, the engineer, the stone mason, the sailor, have no such difficulty. They do a certain work and are paid for it. The Bystander remembers his first ministerial years—six hundred per year promised and four hundred received! Oh, the bitterness and biting disgraceful poverty of those years!

Among the other reasons why young men do not study for the ministry might be named the anti-Christian spirit of our colleges and universities, the multiplication of sects, the unsettling of religious beliefs, lack of loyalty to the church as one of the apostolic institutions and an indifference to the expansion of God's kingdom.

The place of emphasis is shifting here in the United States. Two thousand men may be gathered in a theater to listen to a gospel sermon, while a hundred could with difficulty be assembled in the church. Men still believe in Christianity and they like to listen to other men talk on vital themes, but they think far more of the Y. M. C. A. than they do of the church. The Y. M. C. A. has no great difficulty in securing workers.

Young men suspect that theology is taught with too many mental reservations. Any man who has followed a course in "systematic theology" remembers with what sacrificial fidelity he was made to follow a track—as a train slavishly moves over the rails. He knew that the engineer (the professor) did not lay the track, but that he was compelled to keep on the metals. From the foundation of the seminary, if not of the world, the way was marked out. Men resist these five ecclesiastical adaptations and doctrinal adjustments. This opposition to theological processes began to disclose itself first among scholars. Theologians have hardly kept up with scholars in other branches of learning, but this is not wholly the fault of the scholars. The factory idea of theological training has done much to destroy the attractions of the ministry, and it has done much to diminish the individuality of the minister. There is little individuality in a shoe-peg or a nail. So it has come to pass that the Episcopal nails and the Presbyterian or Methodist or Congregational nails are about the same, though one might be six-penny, another ten-penny. Few ministers are spikes. Strong-minded men are unwilling to surrender to a strict doctrinal formula. Therefore they refuse to enter the ministry.

Are There Too Many Sermons?

The Bystander is surprised that sermons draw as they do. Usually it is the man not the sermon who attracts. People like preachers better than sermons.

Certainly there are signs of a revolt against the sermon. Say what you will, many a good honest preacher is declaring "the simple gospel of Christ" to empty benches. Many sound orthodox gospel preachers are not able to secure a pulpit. No man's congregation is large simply because he preaches "the gospel of Christ." People weary of conventional preaching. Young Roberts of Wales has stirred his country, not because of his preaching, but because he is a young miner on fire. His pulpit is the church aisle. Two sermons every Sunday are more than many people are capable of digesting, and one more than most preachers are capable of delivering. The revolt of the masses are against the authority of the church. The people who need the preaching the most hear it the least. Among these are the children. The pastor farms out his children to others, who give them theology and training. It is more important to preach to children than to adults.

The Bystander has never attended a Christian science service, but he knows that some of the greatest congregations in the country are gathered by the scientists, and there is no sermon or lecture. The people give results, the fruits which have been shaken from their tree during the week. Perhaps the old-time sermon, with its attempts at eloquence and learning should give way to a more effective form of preaching.

"The Poverty of the Parsonage."

This is the title of an article in the Ladies' Home Journal. It is in keeping with the Bystander's reflections upon the ministry. The voice from the parsonage is the voice of the pastor's wife, who is able to speak with authority upon the whole subject. In this article the writer shows how poverty is a handicap to effectiveness, and names some things the donation drag-net brings. (The Bystander thinks Mrs. Bystander may still lay her hands on some nutmegs brought in years ago by the donation drag-net). But the writer very properly points out, too, what the pastor's wife is expected to do. In addition to her ministerial duties, she keeps the household accounts and does about everything except saw wood. Many a minister fails in his pastorate because his wife is vainly attempting to do with one dollar what God intended $5 should do. Think, too, of the work done by the average pastor for nothing—funerals, addresses, committees—called hither and thither only to receive a hearty thank you. Thanks do not pay bills. To be

sure he may get a "reduction" at the clothing store, a clerical rate on the railway and complimentary tickets to stupid entertainments and perhaps a pair of slippers on his birthday. It is just this sort of thing which keeps self-respecting men out of the ministry. A minister has no business to be such a man. He must not be a charity subject. He must be like other people—like the hod-carrier, and the stenographer, and the carpenter, or the doctor, self-respecting, without any "concessions" to brand him with perpetual need. The minister is not a man to be coddled. What is the result? San Francisco and vicinity, Boston, New York, and Chicago are well supplied with ministers with ordination papers in their pockets making a living in selling real estate or life insurance. They give themselves unconsciously to vows of voluntary poverty, and now remembering that their children need education and their wives some of the comforts of life, have broken away from the ministry in order to earn a living. Have you observed the new lines in their faces, denoting independence and self-respect?

It is all very well for the man who receives a big salary to tell these men to be content in the position a kind providence has placed them, but providence never placed them there.

"Thou shalt not muzzle the ox that treadeth out the corn." There must be at least a hundred thousand muzzled oxen treading out corn for the churches of this Christian land, and the pity of it is, it isn't necessary. One way to fill up the theological seminary is to take the muzzle from the ox.

Acorns From Three Oaks.

Aloha.

A New England Church.

I would better have written a New England-like church. Another year of victory over financial difficulty is Saratoga's record. Not a rich family in the church; not a hundred members; yet the pastor has had his check every month, oil bills paid, and creditors' feelings oiled. No smouldering fire of delayed salary in the heart of the sexton who honors his place; every missionary apportionment met, and that with prompt cheerfulness. If there is any preaching power in a man it must come out, and the testimony is that it does. The point of this acorn is that a loving layman took the responsibility at the bank. If there was a temporary shortage because prunes did not sell well even at the pitifully low price, the bank and the church met the strain and it did not come on the burdened servants of the church. The church voted last year to do its business through a bank. What is the cost of such an experiment. In respect of the bank? Just the square vote. For a blank note? Nothing. For a clean record at the end of the year and a feeling of having been upright and honorable in the Lord's business, six dollars. What a small interest for the use of a little bank money that has brought a sense of satisfaction to nearly a hundred souls. Dear lay brother, pay your pastor promptly. A bank helps.

Give Good Women a Rest

That's what we men did. But for woman's work the bank president had scowled on us—not praised us—the evening of December 31st. Now our credit is A 1. So we gave them a banquet—a little gallantry in it—a little thought of a holiday frolic—such fun to shut them off in the church as they do us—while men set tables, cut cake, baked beans, and showed how prunes could make luxurious home-made candy. The boys outdid themselves. The coffee was worthy of a Shasta camp. We expected a little crudity in the first effort, but it was a banquet worth of Roosevelt and his cabinet. The children of the King were glad.

Our queen cook was amazed at the men's skill, and high chocolate mark was reached. Nor was there any waste or extravagance — simple, but sufficient. Fun! fun alive! yet clean and sweet! Compliments ran high. Our handsome Nestor was so flushed by a girl's praise he could neither speak nor sing, but my! how the women talked. Such toasts!

And when the pastor finished all with a prayer and a benediction, which had the flavor of just Christian praise, we were ready to go down to union prayer-meeting at the Methodist Episcopal church — the largest prayer meeting of the churches Aloha ever saw in the beloved village. In laying a tribute of brotherly love at the feet of our good sisters, we had done, as we meant to, brought tribute to him who has taught us what love is.

Now for the Legislature!

Friends, ask your assemblyman to vote the twelve thousand dollars to build a highway into your State Park. No job in it; not in my county; not in yours; but in the high, wild mountains of Santa Cruz county, so hot that a valley farmer can drive into the great, cool redwoods. You and I can hope to get to Yosemite and King's River and Shasta, but there be many thousands who love to get near the sea. Help them. One county cannot. Two more counties cannot meddle. But the State can. I ask you to mail cards to your State Senators and assemblymen at Sacramento in the name of him who said, "Come ye aside in a desert place and rest awhile."

THE CHURCH UNION CONFERENCE IN TORONTO.

From time to time mention has been made in our columns of the movement for church union among the Presbyterians, the Methodists and the Congregationalists in Canada. Progress was made in that movement at the recent meeting in Toronto. Committees were appointed to consider in detail all matters relating to the different denominations and to ascertain whether in their judgment it be possible to reach a common basis which might hereafter be submitted to the different denominations for action.

We give here the report of the meeting, in part, as it appeared in The Dominion Presbyterian. In this connection attention is called to our editorial this week on the subject of church union.

The Dominion Presbyterian says :

The church union conference, which was held in Toronto last week was undoubtedly the most remarkable gathering of an ecclesiastical character ever held in the Dominion of Canada. Twenty years ago the most enthusiastic optimist would not have dreamed of organic union as a possibility, but here were assembled the representatives of three Protestant denominations, —two of them the leading ones,—to consider the question as a practical issue. The spirit of the gathering was as wonderful as anything else. The utmost candor prevailed in the statement of opinions, but there was evidently a manifest desire to reconcile differ-

ences and come as close together as possible. While serious difficulties in the way of confederation were recognized, there was no disposition to magnify these, but rather to remove them, and the general concensus of opinion appeared to be that the obstacles were not so grave as to be an effective barrier to the consummation of the project. There was scarcely a discordant note during the entire proceedings, but the utmost courtesy and thoughtful consideration for the feelings and opinions of others prevailed from beginning to end. Some of the newspapers stated that several strong speeches were made in opposition to the proposed union, which was not the case. One or two suggested caution and delay, but not one voice was heard directly against the scheme.

One feature of the proceedings worthy of remark was the attitude of the two larger churches toward the smaller body. The opinions and desires of the Congregational delegates were given every possible consideration, and, on the other hand, the Congregational brethren appeared anxious to go as far as they possibly could in removing obstacles. This church was most ably represented, among others, by Rev. Hugh Pedley, of Montreal, a man of culture and rare catholicity of thought.

Doctrinal Standards.

Probably the most interesting conversation of the conference took place on the doctrinal standards of the churches involved, but, of course, it was conducted in an entirely different spirit from the controversial discussions of former days. Thirty or forty years ago the mention of doctrinal differences was the cause of heated, and often acrimonious debate, and many a wrangle took place on the subject of Calvinism. How those old disputants would have opened their eyes if they could have been present on this occasion and listened to the friendly and brotherly talk on subjects which formed the battle ground of controversy between the churches for ages!

Rev. Dr. Cameron, general superintendent of the Methodist church, set the ball rolling by making a frank statement of the beliefs held by the Presbyterian and Methodist churches. He thought that, upon examination, it might be found that there was not such wide divergence as is generally supposed. He believed strongly in the sovereignty of God, and he had reason to conclude that his Presbyterian brethren preached a full and free salvation to all men.

A prominent delegate declared that he did not see how it was possible to harmonize Calvinism and Arminianism. He thought that they were diametrically opposed to one another, and could not be made to coalesce.

Rev. Dr. Duval, of Knox Presbyterian church, Winnipeg, replied to this, in what was conceded to be the most eloquent speech of the whole conference. He took the ground that no one could harmonize these doctrines, and it was not necessary to do so. After all, they were but the theories of men, and we must go back of them to the teaching of God's word itself. The Scripture certainly taught the sovereignty of God and also the freedom of the human will. They are both in the Bible and should both be preached, but there is no necessity for the theologians to make them agree.

Unity in Fundamentals.

As the conversation proceeded it became clear that there was a strong desire to seek points of agreement rather than of difference, and it was pointed out that on all of the great fundamentals of the Christian faith there is unanimity at present. When the time comes to formulate a creed there will probably be a simple and brief statement of the truths which are essential, leaving room for liberty of opinion regarding the non-essentials

The subject of church polity was not discussed at any great length, but some time was given to the question of itinerancy. In the Methodist church pastors are appointed by a stationing committee from year to year, the limit of a pastorate being four years. In the Presbyterian and Congregational churches each congregation calls its own minister, who may remain for an indefinite period. It is not likely that these churches will readily give up the system to which they have become attached, but some prominent Presbyterians did not hesitate to express their approval of a modified form of itinerancy. If provision could be made by which the services of a minister might be retained in a church for a series of years, when it seemed desirable most of the objections to the itinerant system would disappear.

The discussion of this and other topics did much to clear the air of misconceptions and helped to remove obstacles. The purpose evidently is to obtain a church organization that will embody the best points in the three existing organizations, and, of course, it is recognized that there will have to be mutual consessions. When the three sections of the committee met separately, several ministers and laymen acknowledged that they were surprised that the difficulties were not more serious.

Hurry Not Advisable.

One leader of thought in the Presbyterian church said that if all the people of the three churches could have been present and listened to the addresses and resolutions, there would be such a feeling in favor of organic union that it would be accomplished in the near future. Nothing was determined, however, in regard to the length of time that will likely be consumed in negotiations. It was generally felt that it would not be wise to rush things, but allow the fullest opportunity for gaining information and discussing differences. Necessarily there must be a period of education in regard to the whole question, but within two or three years there ought to be some definite conclusion reached.

The Closing Scenes.

The closing moments of the gathering were particularly impressive. Rev. Principal Shaw, of Montreal, stated that a similar movement for the unification of the Presbyterian and Methodist churches in Australia had been inaugurated, and this would, no doubt, be watched with great interest on this side of the ocean, in view of what had just taken place in Toronto. Dr. Warden announced the hymn:

"O God, our help in ages past,
Our hope for years to come."

After this had been sung, Rev. Dr. Potts and Rev. Mr. Robertson engaged in prayer. Then the stirring martial hymn, "Onward, Christian Soldiers," was announced, and sung with great heartiness. There seemed to be special significance in the words:

"Like a mighty army, moves the Church of God;
Brothers, we are treading where the saints have trod.
We are not divided—all one body we—
One in hope and doctrine, one in charity."

Rev. Dr. Milligan, moderator of the Presbyterian

church, pronounced the benediction, and the delegates went east, west, north and south, feeling that they had been privileged to participate in one of the greatest historic events that has occurred in this country.

AN ILLUSTRATION.

S. M. Freeland.

One day a friend in the ministry of another denomination, who was talking of different methods of extempore speech, told me of his interrogation of one of the greatest American preachers, one who has been a model for Dr. Lyman Abbott. "That man's method is the easiest of all—it is to say anything that comes into your mind." I ventured to suggest that there might be some danger of misleading people by one's unduly emphasizing the phase of truth on which he was dwelling. His reply to me was that at another time he would preach on the contrasted truth, or side of truth, and emphasizing that, an even impression would at last be made. My friend added, that, as for himself, he had a conscience about what he would say in the pulpit—meaning, as I understood him, that he felt the necessity of putting a whole truth before his hearers at each preaching time.

In reading Dr. Abbott's sermon in the last "Outlook," given in explanation of the Harvard sermon, I was struck with it as an illustration of the method of his great friend as given me by my friend. The "immanence" of God is true. The last ten words, quoted from Paul, express what was meant to be the central truth of the address: "For in him we live and move and have our being." Why, then, should any fault be found with the expansion of this text? Because (in part), in doing it, Dr. Abbott fails to leave any trace of his belief in the "transcendance" of God, which is as real as his immanence. I have no doubt that the preacher believes it—sometimes. But he ought to believe it always. "I ascend unto my Father and your Father, and my God and your God."

ANTIPAS OF PERGAMOS.

W. N. Burr.

We have just one little glimpse of this man, given us in Revelation ii: 13. "Antipas, my witness, my faithful one, who was killed among you, where Satan dwelleth."

Here was a believer who seems to have been "Christ-centered." When the "dominant note" of his life is sought for it is found to be this: "Faithful witness for Christ." Apparently he made it the business of his life to go about saying favorable things about Jesus Christ, his Master; and he never had time or inclination to say all sorts of unfavorable things about other people.

He was a "faithful" witness. He held on for his Master's sake even when things were not going just as pleased his fancy. Antipas was not a witness who was willing to stand for Christ so long as everybody praised him for it and fell in with his personal theological views, and did everything just as he thought it ought to be done, but who dropped out and went off by himself and assumed the critical attitude towards his fellow-believers just as soon as some little thing came up that did not quite fit his taste or convenience. And we cannot conceive of Antipas as being a touchy man who looked hard for slights, and as soon as he saw something that appeared a little like the thing he was looking for went off and sulked and did all sorts of things to make the heart of somebody else heavy. Antipas was just a faithful witness for Jesus Christ, who did not stop to think much about himself and how he was being treated, because he was too busy trying to say and do that which would lead people to think favorably of his Master. He had all sorts of opposition to meet. He lived in a town where the majority of the people were not at all in sympathy with that which meant everything to him; and no doubt some of his fellow-believers in the church at Pergamos did not do things just as he liked to see them done; and perhaps if he had ever stopped to think about it he might have imagined that he was being neglected, that people were not paying quite so much attention to him as they should. But evidently Antipas was so anxious that people should pay attention to the great things that his Master, Jesus Christ, had for them that he never lost his grip at all worrying because people did not pay him the attention that he might think was his due. He held on through any and every sort of unpleasant experience that came along—just held on as a witness for Jesus Christ. "Antipas, my witness, my faithful one," said Jesus.

Corona, Cal.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

Minnesota, by a vote of more than 121,000, abolishes the grand jury system on the ground that it is unfair, expensive and antiquated.

Thomas E. Watson of Georgia, the candidate of the people's party for president in the last election, will publish a monthly magazine called "Tom Watson's Magazine."

There are 190,000 saloons in Belgium, one to every 36 persons, or one for every twelve men above seventeen years of age. During the last fifty years the population has increased fifty per cent, while the number of saloons has increased 258 per cent. Alongside of this fact should be placed another: public libraries are almost unknown.

St. Nicholas for January says concerning the historian Parkman: "A story is told about Francis Parkman, the historian, which shows that in spite of impaired eyesight he was not blind to injustice. A friend met him walking along the street, holding two street boys by their coat collars. In reply to his friends request for an explanation Parkman said: "I found this boy had eaten an apple without dividing with his little brother. Now I'm going to buy one for the little boy, and make the big one look on while he eats it." After reading this incident, we should expect fairness of treatment in Parkman's histories.

The Commissioners in Lunacy in England have issued their annual report, in which it is pointed out that while since 1859 the population has not by any means doubled, yet the number of certified insane has trebled, having risen from 1.8 per cent. of the population then, to 3.6 of the present population. The causes are given where possible, and as might have been expected the drink curse is mainly responsible. It is commonly thought that religious mania is very frequent, but this forms only 1.8 of the total number of cases. Domestic worries on the part of women, and business troubles on the part of men, are prolific causes of insanity. The evidence tends to show that this

dread disease is largely the part of vice or of undue anxiety as regards the future.

The high price of rubber has set people at work to find a substitute, and it is thought that they have discovered it in the rabbit weed of Colorado, known to botanists as the "picradenia floribunda." The weed grows on the arid lands in Colorado and New Mexico and is very obnoxious to herdsmen because it is poisonous to sheep. The examination of the stomach of an animal which had died from the effects of eating the weed disclosed the presence of pellets of rubber and the discovery was thus made. The first factory to extract Colorado rubber from the plant is approaching completion at Buena Vista, Colo. Its daily output will be about a ton of gum a day, worth $1,600, produced at a cost of $600. For a year a single experimental machine has been grinding away in Denver, supplying gum enough to demonstrate what can be done.

Helen Keller says in a very interesting article in the Century Magazine for January: "In all my experiences and thoughts I am conscious of a hand. Whatever touches me, whatever thrills me, is as a hand that touches me in the dark, and that touch is my reality. You might as well say that a sight which makes you glad, or a blow which brings the stinging tears to your eyes, is unreal as to say that those impressions are unreal which I have accumulated by means of touch. The delicate tremble of a butterfly's wings in my hand, the soft petals of violets curling in the cool folds of their leaves or lifting sweetly out of the meadow grass, the clear, firm outline of face and limb, the smooth arch of a horse's neck and the velvety touch of his nose —all these, and a thousand resultant combinations, which take shape in my mind, constitute my world."

The Royal Commission of Physical Degeneracy recently appointed in Great Britain has made its first report, the purport of which is on the whole reassuring. The London Christian says: "The ground on which the Commission was appointed is the alarming number of candidates for the army who are unfit for service, which has suggested to the authorities that the classes from which the recruits mainly come are rapidly degenerating. The Commission, while affirming that the facts available for comparison do not give any satisfactory ground for forming an opinion on the general question, deny the validity of the above inference, or rather treat it as entirely unproved. It is not the race that is deteriorating, but the army is losing its attractiveness to the able-bodied, who are able to find other forms of employment. Whether physically the nation is improving or the reverse is not clear from the chaotic and imperfect evidence available. At any rate there is no proof of any marked decay as regards the general stamina of the nation."

In an article on the club woman, in the Pilgrim for January, it is said that "the first woman's club was nothing but an extended tea party—a sewing circle with ambitions—the members of which groped blindly for some broader interests not present in the life of woman thirty or forty years ago. "Small in the beginning, woman's clubs have grown in size and character, until now they have assumed immense proportions, and exert in all quarters a positive influence. Club work gives woman the needed human touch that men have every day of their lives. To be good home-makers women should have a certain amount of relaxation from home cares, and the women of America gain much by the contact with one another they receive in club work. Especially is this true at a general federation gathering—that center of organized womanhood, as it has been fittingly termed—where the sincerity of purpose in dealing with problems of vital importance to the home and nation is so impressive. The many important theories and ideas suggested are carried to every part of the country, to be carefully weighed and discussed. The breadth of sympathy shown and the forceful illustration of harmony displayed at the biennial meetings cannot but be an elevating factor in the national life."

The Christian Evangelist of St. Louis, comments as follows on the discord in the ranks of the Prohibition party: "Whether or not the Prohibition party is being led by men who are capable of wise, effective, unselfish and patriotic leadership, is a question that has been repeatedly asked by those whose votes have been solicited for the ticket of that party. The war upon Oliver W. Stewart, chairman of the Prohibition national committee, has been making interesting contributions towards the answer of that question. Mr. Stewart is widely known among the Disciples of Christ as a Christian gentleman of fine character, absolute integrity and sound judgment. The movement to unseat him from the chairmanship has been led by John G. Wooley, editor of the New Voice. The enmity became a matter of public knowledge when Mr. Wooley advocated and Mr. Stewart opposed the proposition to nominate General Miles for president on the Prohibition ticket. The New Voice and its editor became openly hostile to the chairman and it is generally believed that they were responsible for the defeat of Mr. Stewart for re-election to the Illinois legislature. In sending out campaign literature, the chairman passed over Mr. Wooley's paper and spent several thousand dollars (so it is alleged) in circulating copies of a rival prohibition paper. On the assertion that Mr. Stewart owned stock in the latter paper, was built a charge of embezzlement of campaign funds. The national committee has met in Chicago and, after a very warm session and much going over of evidence, adopted a resolution declaring the chairman innocent of the charge that had been brought against him, but requesting him to resign on account of the strained relations between himself and certain leaders of the party. There are a large number of people who have been in the habit of considering Mr. Stewart the most level-headed and capable of the party leaders, and the incident will not increase their faith in those who have gotten into strained relations with him."

One day last week the present writer called on Mr. James G. Chown, who has taken charge recently of the Hotel Graystone on Geary street in this city and was very much pleased with the new arrangements there. Mr. Chown is a member of the First Presbyterian church of San Francisco, an elder therein for many years, and a man of high standing in business circles. The Graystone is a place which we desire to specially commend to our readers who may from time to time wish a stopping place in this city. It is run on the European plan.

Teach self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer. —Sir Walter Scott.

Church News.

California.

Martinez.—Four persons came into our fellowship Sunday, January 1, all by letter.

San Francisco, Sunset.—Two persons were received on confession at the last communion service.

Redlands, First.—At the communion, Sunday, January 1, thirteen united with the church, four of them on confession.

San Francisco, Third.—Evangelistic services were held during the week of prayer. The pastor was assisted by the Bethelehem Church friends and their pastor, Rev. John Hollars. The interest in the services has led to a plan to continue them at Bethlehem.

San Rafael.—This church burned its mortgage last Sunday, having paid, before it was due, the last installment on the Church Building Society loan. The San Rafael Church is growing in its helpfulness and influence in the community.

San Francisco, Fourth.—This church was encouraged by the addition to its membership Sunday of a lawyer in the neighborhood who was a member of Calvary Presbyterian Church, but, who seeing what the church is doing and is trying to do in its field, came with the expression that he wanted to help.

San Francisco, Richmond.—The Richmond Church enters the new year with thankfulness to God for the blessings of the year and with hope and courage for the future. Four persons united at the last communion service. Among the sums of money raised during 1904 was $640 for an assessment for street work. The salary of the pastor has been increased to the amount of ten dollars a month.

Avalon.—By the reception of two, New Year's morning, the membership of this church was brought to thirty-nine; resident, thirty-three. The pastor intimated that it was too bad to stop short of the forty, and at the close of the evening service a young man came up the aisle, and, taking the pastor's hand, said, "I want to be the fortieth." This seemed a good token for the first Sunday of the new year, and this brother will be received upon "new confession" at our next communion service.

Oakland, Fourth.—Four persons were received on confession of faith at the last communion service, making thirty for the year, of which number twenty-one came in on confession. The Sunday-school has increased 100 per cent and the prayer-meeting 30 per cent. A Junior Christian Endeavor Society has been organized at the request of the young people themselves. A King's Daughters' Society is to be organized on the 13th. These are a few of the things indicating the growing interest and spirituality in the Fourth Church and its stronger grasp on the community in which it is situated.

Soquel.—The church of Soquel was fortunate in having Evangelist W. J. Speer in special meetings from January 1 to 8. The people were unanimous in saying that never in the history of the church has one been with them who was so universally acceptable. His use of the stereopticon shows him to be master of the subject, and his pictures are a drawing card. But, best of all, many were heard to say that, as much as they enjoyed the pictures, they were still more deeply interested in his addresses, making the gospel so plain, practical, and reasonable. We wish that every church might have the service of this brother.

San Francisco, Bethlehem.—The year 1904 has been a good one for our church. Twenty-five have been added to the membership, twenty of this number coming in on confession of their faith, the number of men and women being almost equaly divided, having received thirteen men and twelve women. All current expenses have been promptly met, and we have paid three hundred and sixty dollars on our indebtedness. The Sunday-school has increased twenty per cent in attendance, and the young people's society has doubled its membership. The congregations have kept up to a good standard, often filling all of the seats at the evening service. The net gain in membership for the year is twenty-two.

Petaluma.—Sunday, January 1, was a good and blessed day with this church. The auditorium was crowded with worshipers in the morning, and we celebrated the Lord's Supper and received ten new members, all adults—six men and four women. It was a glorious sight; some of our leading citizens united. Our beloved church is growing rapidly. We have the largest congregations we have ever had. There is a true spirit of unity. Our beloved pastor is a great worker and an inspiring preacher. The Sunday-school is very large, the largest in the history of the church; so is every society that belongs to the church flourishing. I think that we shall have to enlarge the church to accommodate the congregations which are every Sunday the same.

Sacramento.—The annual meeting, which was held January 4, was unusually well attended, and marked interest and enthusiasm were manifest. The outlook is good for a new year of increased activity and usefulness. Both morning and evening services show an increase in attendance. The prayer-meetings are increasing also in attendance and interest. For the next three months there will be at these Wednesday evening meetings a series of Bible studies on "The Predictions of Things to Come in the Teachings of Jesus." This involves the predictions concerning his own future, such as his resurrection and his second coming. Next will be considered his predictions concerning the future of the world, then as to the church, and, last, to the individual. Among the series of Sunday evening sermons given recently by the pastor, Rev. Henry Kendall Booth, and now in progress, were one on "Heroes of the Reformation" and one on "A Romance of the Triumph of Faith," the latter being a series of narrative sermons, based on those events centering around Belteshazzar of Babylon.

Pasadena, Lake Avenue.—Every New Year's morning, the church holds a sunrise prayer-meeting. It is one of the best meetings of the whole year; it gives the people a right start. The meeting this year was a great blessing to the many who attended. Another New Year's custom, which brings happiness and good cheer into every home, is the New Year's letter from the pastor. In it he gives a special message and a motto for the year. The motto for 1905 is: "Behold, I set before thee an open door." Rev. iii:8. On this same morning eleven new members were received into fellowship. Last week was observed as the "week of prayer." The meetings will be continued this week. The revival spirit has taken hold of pastor and people. On Rose Tournament Day, the Ladies' Social Union

of the church sold nearly a thousand lunches, and cleared $130, which was applied on the building fund.

Oregon.

Oregon City.—Our annual meeting, just held, disclosed some pleasant facts. There are no deficiencies in finances. It was a year of quiet but persistent work. After a careful revision of the roll, we have now 200 members. We had twenty-four accessions during the year. On the first of March will begin the seventh year of the present pastoral relation. Church and pastor are truly grateful for these years of harmony and faithful work. The opportunities before this church are great.

INAUGURATION SERVICES AT PACIFIC THEOLOGICAL SEMINARY.

A most interesting event is in anticipation at our seminary in Berkeley for the evening of Monday, January 23d; it is the inauguration of the three recently elected professors, John Wright Buckham, D.D., as Professor of Christian Theology, William Frederic Bade, Ph.D., as Professor of Old Testament and Semitic Languages, and Thomas Cowden Laughlin, Ph.D., as occupant of the Frederick Billings Foundation for New Testament Greek and Exegesis.

Each of the three men have been for some time in service at the seminary, the delay in their formal inauguration having been caused in chief part by the expectation of a fourth professor, who should take the chair of Church History; but the prospect of a satisfactory arrangement of a different nature for the supply of this department has become so well established that further postponement has seemed unnecessary.

The occasion will be participated in by a number of eminent speakers of our own and other denominations. A full program of exercises will appear in next week's Pacific.

The exercises will be held in the First Congregational church, Berkeley, at 7:45 p. m., and will be open to the public. Ministers and members of our own churches are particularly invited.

A FEW WORDS FROM PALO ALTO.

Editor Pacific:—

A few words more to the many kind friends who aided us to make up the required $15,000 for the church at Palo Alto before Nov. 1st. In our report at that time we showed that $1,500 was still hoped for from Church Building society by a lot in Oakland and that Dr. McLean, Rev. E. S. Williams and myself guaranteed that gift. It was found wholly impracticable and so the load would have dropped upon the guarantors had it not been for a gift of $1,000 from Mr. D. Willis James of New York through Rev. F. J. Culver of Pasadena. The pledge failed to reach us on account of Mr. Culver's absence. The remainder has since been added in new pledges so that the guarantors are relieved.

The church, reflecting upon all that Mr. Culver had done for it, at its annual meeting passed a very cordial vote of appreciation and invitation to the dedication. If Rev. J. K. Harrison, superintendent of Home Missions, had not seen the future with a sure foresight he would have not invited Mr. Culver to come up and organize and prepare the way for the new church. If Mr. Culver had not been a man of great determination to do as he said he would have given it up when he found the doubt and hesitation and even opposition of the strong men about the bay. Now all is happily settled. All are of one accord and the favorable prognosis is agreed upon. Superintendent Harrison, Mr. Culver and the Palo Alto people are to be congratulated upon their discerning faith. Yours truly,

Palo Aalto, Jan. 5, 1905. C. G. Baldwin.

THE NEW CHURCH AT OIL CENTER.

Bakersfield, Cal., Jan. 9, 1905.

Oil Center Congregational Church was regularly organized by council, Sunday, January 8. Twenty-nine persons, representing twelve different denominations, signed the agreement asking for such organization. Their committee invited by letter missive the following five churches: First Congregational Church of Los Angeles and the Congregational churches of Poso, Rosedale, Panama, and Berkeley, to meet in council for organization. A majority of these churches were represented, also the First Church of Berkeley by J. L. Barker.

Edgar R. Fuller was elected president, and Archie Burnett scribe. The by-laws, creed, and covenant follow, in substance, the Council Manual. The organization was completed, officers were elected, and weekly envelope system of finance approved. The moderator welcomed the members, extending the right hand of fellowship, Rev. W. J. Williams offering the prayer of consecration, after which all joined in the Lord's Supper.

This field has been provided for over two years with Sunday-school and weekly preaching service Sunday afternoons by Rev. Edgar R. Fuller, of Bakersfield. Last summer, Rev. Wm. Horace Day interested the men of the First Church, Los Angeles, and a special fund was raised for this field. Mr. G. J. Green was secured last October as acting pastor. The work has been pushed, and, with the hearty co-operation of the people, interest has steadily increased. The future is bright for a self-supporting work in the not distant future.

THE MINISTERS' MEETING.

The meeting of the Congregational ministers of San Francisco and vicinity last Monday was one for prayer and reports of church work. A good kind of meeting to have at the beginning of the year! Such church news of matters of general interest which were reported and which have not appeared in our columns during the last few weeks are given in substance under the caption of "Church News." The spirit of the meeting was all that could be desired, and the glimpses of the work in the different churches were such as to cause all to realize that there is reason for thanking God and taking courage. It is evident that in all the churches hereabouts the trend is, as the Rev. Mr. Earle said it was in Park church, San Francisco, steadily toward better things.

The Rev. C. R. Brown spoke of his dissatisfaction always with his evangelistic success in the ministry and his desire for greater things in this respect, and voiced thus what, from to time, it was made manifest, was the burden of every heart.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The quarterly meeting will be held at Plymouth church, San Francisco, Thursday, January 19th. Sessions 11 a. m. and 1:30 p. m.

Addresses will be given by Mrs. I Curtis Meserve

on "Some Phases of Home Missionary Work in a London Church," and by Rev. E. L. Walz on "Home Missions in North Carolina." Luncheon will be served as usual.

To reach the church take Sutter St. car to Buchanan street and walk one block to Post street.

Laura T. Perkins.

FOREFATHERS' DAY AT LOS ANGELES.

It was a sharp, frosty eve, December 29th, just the kind of a night to celebrate Forefathers' and Foremothers' Day. It was done in a most appropriate and hearty way by about two hundred of the members and the friends of the Congregational Union. A very sumptuous feast was spread in the spacious rooms of the Young Woman's Christian Association. The program was not planned to hear what the Pilgrims did, but rather what their descendants have been doing. To get this in the most concrete form, we were to hear from our four representatives at the National Council at Des Moines. We got it, the cream, the gist. Many of the brightest, most salient thoughts of that great council from four view points, not only what Congregationalism had done, but a forecast of what they can and should do.

President Gates, in his clear way, gave us a review of the question of the solidification of the council. Dr. Bradford, the retiring moderator, assumed that the moderator held over from one session to another, if not, why should any officer hold over, secretary or treasurer? The council by almost an unanimous vote sustained Dr. Bradford's position. Dr. Gates said in his summary: "We need a more concise and definite spirit of denomiationalism, an organized one, an entity. There is no danger from authority, every church is fundamentally and absolutely independent, has its local economy. We do need a more definite organized Union if we are to do the increased and enlarged work laid upon us as a denomination. Let us stand for something, in organism as well as in spirit and fellowship."

Judge Sloam of San Diego spoke from the layman's view point. He had taken down his history of the days of the Pilgrims and compared "Ye councils of yore," with "Ye councils of today." Whilst he found the proceedings in the councils of our forefathers in great contrast to ours, yet the same spirit ruled then as now. Quoting from John Robinson who said, "I am very confident that the Lord has more truth and light yet to break forth out of his holy word," Mr. Sloam found answer in the addresses of the council to the questions, What is Congregationalism? What does it stand for religiously and denominationally? He found that it stood religiously for a definite belief and faith in Jesus Christ the divine Savior. As a denomination for cohesive fellowship. He found no new theology, but rather a new statement of the old theology in comprehensible language. He found that as a denomination we had ever trusted to the leadership of the Holy Spirit rather than leaned upon a system of organizations for results. He rejoiced that whilst the spiritual were first and ever uppermost throughout the council meeting, yet the doctrine of works had their full time in the program and the burden of the addresses was for the betterment of the social conditions by an undercurrent of spiritual life. The putting out of the fires that are consuming man. It was not what the council should do for Congregationalism, but what could we as a Congregationalist do for the betterment of humanity.

Rev. Ralph B. Larkin, pastor of our Ontario church, gave us glimpses of the personnel of the council. Then after proposed union with the United Brethern and Protestant M. E. church. He felt that if the men who represented these churches at the council were fair samples of their denomination, God speed the day of marriage.

Mr. Larkin found in the one word, passion, the key to every address. It mattered not what the theme. How to win men to Christ was the one thing needful. Each of our brethren felt the throb of the spiritual impulse, which was so manifest throughout the council.

Dr. Day asked: "Has the council revealed as a fact that we Congregationalists are worthy followers of the Pilgrims?" He answered this in his most felicitious way, substantially as follows: The council was remarkable for its unanimity, in fact there was no ecclesiastical battle on. In intellectuality, practicability and spirituality, one could not but feel proud of his brethren. After hearing some speaker one would say, surely none can carry us higher, and we would almost fear for the next speaker lest he would fall below the high mark of his predecessor. Such fear was wasted. One could but ask, What is the matter with Hillis; with Brown; with Stimson; with Gates; and with Dawson? Surely there was a manifestation of the Holy Spirit, that enduement of power that we pray for. Careful preparation was apparent in every address and God honored it. If we older men have feared for the tradition of our denomination, lest our young men drift into laxness of faith, dissipate it. They are on fire for God. There is a mighty wave of spiritual power apparent everywhere. Our ministry are awake to its service. As a denomination we were never better equipped than today.

F. J. C.

IN AND AROUND SEATTLE.

A number of the churches are planning to hold special meeting following the Week of Prayer, and a number of the pastors are helping each other in such services. In the other churches the regular services are being used more than ordinarily for evangelistic purposes. All this is a desirable preparation for the Chapman meetings to follow in April. There is much expectation and prayer for a general revival in all the city.

The Green Lake church had a successful year under Rev. M. L. Hutton's leadership. This is his first year with this church. A new parsonage costing $1,200 has been built adjoining the church property, and the audience room of the church has been thoroughly renovated. The present membership is 99. Forty-three were added during the past year. The Sunday-schools has an enrollment of 294—an increase of 104 during the year.

Edgewater church, Rev. H. Edward Mills, pastor, is completing its new gymnasium building. A boys' club, forty members strong, has helped build the gymnasium and will meet in it every Saturday night. Saturday afternoon is set apart for the girls' club. The men's club meets bi-monthly. Eighty were present at the last meeting. Pastor Mills is planning for special services to follow the Week of Prayer. A deepening interest in spiritual things is apparent.

Union church, beautiful for situation on the brow of Queen Anne Hill, closes the first full year of its history under auspicious conditions and with hopeful outlook for the future. The present membership is

115. Fifty-two were added during the year. The average attendance for the year at the Sunday-school was 222. An amateur orchestra leads the singing in the Sunday-school, and assists occasionally at the evening church service. A pleasant feature of the Christmas exercises was the presenting each member of the school a Sunday-school calendar for 1905; gotten up especially for the school. Opposite the date of each Sunday is indicated by chapter and verse the passage of scripture containing the Sunday-school lesson for that day. Since the organization of this church, a year and a half ago, $7,000 has been paid into the building fund. The church is the outgrowth of church extension work. Rev. J. T. Nichols has been the pastor from the first.

Rev. H. C. Mason of the University church has built for himself a commodious residence overlooking the wooded park of the university grounds. There is hoping on the part of many that this means that Pastor Mason will strike his roots deep into the virgin soil occupied by the university church to remain among this people for a long and fruitful pastorate. He preaches to a full house twice a Sunday. Among his hearers are the president of the university and a goodly number of the faculty and students.

With the passing of 1904, Plymouth church rounds out another prosperous year under the pastorate of Dr. W. H. G. Temple. The statistics for the year have appeared in The Pacific in earlier issues. All are rejoicing that Dr. Temple seems to have fully recovered from the illness of last summer and is again in vigorous health. Large congregations greet him morning and evening, and it's the straight gospel they get, warmed with love and sent home with fervor and eloquence. The Sunday-school which a few years ago was a distressing problem to pastor and people, is now a decided success and joy, having an enrollment of nearly a thousand. A salaried superintendent devotes most of his time to this one field. A teachers' meeting, with luncheon, precedes the Thursday night prayer-meeting. Decision day for the school precedes each communion service of the church. The fine orchestra is a great attraction, and its musical program at the regular church service on the last Sunday evening of each month draws a large congregation from all parts of the city. Perhaps the most notable event of the past year in Plymouth was the sending out as her own representative and pastor in the foreign field Rev. E. W. Elliss and his wife, to join the forces of the North China Mission. As a result a new missionary interest is sure to pervade Plymouth henceforth. What better place to hold the next meeting of the American Board?

The Columbia church, of which Rev. E. D. Weage is pastor, began the new year with admission of fifteen new members, ten being on confession, and by cutting loose from the Home Missionary society. The annual reports showed a membership of 112, an Endeavor membership of 90 and a Sabbath-school enrollment of 300 with a steady gain in all branches of church work.

Now that it is definitely settled that the American Board is to hold its next annual meeting in Seattle, in September next, it remains for all Congregationalists along the Coast to arrange to be in attendance. The Lewis and Clark Exposition at Portland will be an additional attraction to bring many to the Northwest. This, and the meeting of the Board here should bring to Seattle in September a large gathering, both of clergymen and laymen. The sessions will be held in Plymouth church, with all the other churches of our order in the city co-operative in entertaining guests and helping heartily in every way possible to make the gathering a pronounced success. The memory of that May Congress is still fresh in the minds of all who were present. What was done then may indicate what the churches here are willing to do for the gathering next September. It is not too early now for all the Congregational hosts west of the Rockies and beyond to plan and co-operate to make this first meeting of the A. B. C. F. M. on the Pacific coast a notable and memorable occasion in the interests of God's kingdom on earth.

C. R. G.

INLAND EMPIRE LETTER.

Iorwerth.

Rev. Edmund Owens and Maude E. Wills were united in the bonds of matrimony at Pomeroy, Wash., January 4th, 1905. Rev. Jonathan Edwards was the officiating clergyman. The bride is a cultured young lady, and was a teacher in the public schools of Pomeroy. The marriage ceremony was performed at the Congregational church at 8 o'clock in the morning in the presence of a large audience. A reception was given the bridal party which was largely attended. The presents were numerous and costly, about fifty in number, and a purse of $48. They leave Pomeroy with the best wishes of a large circle of relatives and friends. Mr. Owens has been indefatigable in his labors at Pomeroy and Pataha, and has done splendid work.

The church at Pataha is much stronger, in every way, than it was before, and with $200 missionary aid would be able to offer $800 and parsonage to a pastor. The church at Pomeroy finds it uphill work to compete with the other churches that had grown strong when it began. But with a few years of steady and efficient effort, it will succeed, for it meets a real need in Garfield county.

Mr. and Mrs. Owens, after spending a week in the vicinity of Spokane, will go to their field of labor at Jerome, Arizona, and we bespeak for them a prosperous and happy time in that important field.

Fortieth Anniversary at Walla Walla.

The fortieth anniversary of the organization of the First church of Walla Walla, Washington, was celebrated on Sunday and Monday, January 1st and second. Revs. E. R. Loomis and E. L. Smith, former pastors, participated in the services of Sunday with the present pastor, Rev. A. Rice. On Monday evening the principal address, which was an historical one, was given by Mr. Edwin Eells, of Tacoma. Mr. Eells said in part :

"Forty years ago, Sunday, January 1, 1865, the First Congregational church was organized, the class consisting of seven persons. Not only was it the first Congregational church in Walla Walla, but also the first Congregational church organized in what was then the territory and now the State of Washington.

"Another fact is that, not only has Walla Walla been the scene of the first organization of Congregationalism of this State, but also the first Protestant church in the State. Still another fact of interest is that two of the members of that first Protestant church were later charter members of this first Congregational church.

"In this connection, let me give a brief review of some of the incidents which led up to the organization of this church. The early missionaries, who came to this post in 1836, composed of Whitman, Eells and their cotemporaries, organized themselves into a Protestant church at that early day, which has been said to have been Presbyterian in name but Congregational in practice. The first who came were Presbyterians, but the larger number were Congregationalists. The distance from the East was so great that it precluded them from following exactly the strict rules of the Presbyterian and the more elastic formula of the Congregational church was used, but the name Presbyterian was given to the church. The breaking up of the mission by the massacre of Dr. Whitman and others extinguished that little church, but Mr. and Mrs. Eells, who had united with it on their arrival, became members of this church.

"The first permanent settlements after the Indian wars were made in this valley in 1859. That summer Rev. Cushing Eells visited the valley, preached a few times, and, on his return to his home at Forest Grove, Ore., assisted in organizing the first Congregational church east of the Cascade mountains, and of which the Rev. W. A. Tenney, now of Oakland, Cal., was the first pastor. He spent the summers of 1860 and 1861 in this vicinity, and in 1862 moved his family to the Whitman station. During these years he preached most of the time at different places in this vicinity, but did nothing toward the organization of a church.

"The 1st of August, 1862, Rev. George H. Atkinson made a short visit to this town and valley, remaining several days, and preached here. He was a natural organizer and an apostle of Congregationalism in the Northwest.

"Probably as a result of Dr. Atkinson's visit and subsequent consultation, early in April, 1864, Rev. P. B. Chamberlain, who, for eight years had been pastor of the First Congregational church of Portland, Ore., made a tour of this country. Finding the field a needy one and somewhat important, and receiving financial encouragement and securing the promise of the use of a building then used as a courthouse, in which to hold services, he returned for his family, and May 25th arrived with them. In the meantime, the building he had secured had burned. To remedy this, on the 27th he bargained for a large log building standing on Main street, near Mill creek, with rough board sheds, which could be used for temporary quarters, but were compelled to move, as the deeds were imperfect.

"The members of our denomination were few then, but at the end of the year it was determined to perfect the organization of a church. December 31st the preliminary meetings were held, and Sunday, January 1, 1865, seven persons, the Scriptural number, united themselves together and formed the First Congregational church of Walla Walla. They were: Rev. P. B. Chamberlain and wife, Rev. Cushing Eells and wife, Deacon J. W. McKee and wife, and Edwin Eells.

"In January, 1869, four years from the date of organization, articles of incorporation were filed and a board of trustees elected. There still stands, on the corner of Second and Rose streets, the old church, while on the corner of Palouse and Alder stands a monument to the success of the early labors, a magnificent $10,000 edifice, which we are in tonight to celebrate the establishment of our church forty years ago."

OREGON LETTER.

By George H. Himes.

For the past week this city has been peculiarly favored by the presence of Rev. Ralph Gillam, an able and consecrated evangelist, an old friend of Rev. Elwin L. House, through whose solicitations he was induced to come to the Pacific Coast. Mr. Gillam preached for Dr. House last Sunday morning, and at 3:30 p. m. addressed a union meeting of the Methodist and Congregational people in the Taylor Street Methodist Episcopal Church. Daily meetings have been held all the week up to last night. A business men's meeting at noon, a meeting at 3:30 p. m. in the Taylor Street Methodist Episcopal Church, and evening meetings in the First Congregational Church. The three daily meetings will be continued during the coming week in the Methodist Church, with the Calvary Presbyterian and First Christian Churches uniting.

Mr. Gillam at one time was president of a Free Thinkers' Club, and was brought to a thorough consideration of the claims of religion upon him through the influence of B. Fay Mills. After becoming a Christian, he studied at the Moody Institute and at the lay college at Revere, Mass. At length, he became an assistant to Mr. Mills, and finally began evangelistic work independently. When he conducted union meetings at Lowell, Mass., he was called to the pastorate of the First Congregational Church there, remaining two years. But feeling himself especially called to evangelistic work, he resigned his chosen field. Wherever he has gone his work has been signally blessed; and in the week he has been here, his simple, straightforward, and tactful words have won him the confidence of all Christian people. While a considerable number have already signified their determination to lead the Christian life, it is believed that the greatest result of Mr. Gillam's efforts so far have been in arousing professing Christians to a new and acute sense of their responsibility to God and to their non-Christian associates. One thing is certain, and that is, if professing Christians were fully alive to their privileges, as well as responsibilities, the religious tone of this city would be far higher than it is. This, most likely, can be said of every part of our land. It is a perilous thing, however, when we become self-satisfied, along religous lines, no matter how much good may have been accomplished.

Mr. Gillam will remain on this coast several weeks after closing his work here, which perhaps will be next week, before returning East; and whatever community he visits will surely receive a blessing in his coming, because of his sincerity and great devotion to the Lord's work.

After holding services in other parts of the coast for a few weeks, it is expected Mr. Gillam will return here and conduct his final meetings for a few days. The time seems ripe for a great outpouring of God's Holy Spirit.

Two new Congregational churches were organized near Portland last Sunday, one at St. Johns, with twenty members, by Dr. House, and one at University Park, with fifteen members, by Rev. D. B. Gray. On January 1, a church was organized at Laurelwood, four and a half miles east of the city, with seventeen members. This was recognized by council last Sunday, that body being composed of delegates from Has-

salo Street, Highland, Mississippi Avenue, Sunnyside, and First Churches, and Revs. D. B. Gray, C. F. Clapp, Howard N. Smith, and Mrs. Alice Smith. Rev. A. M. Rockwood was elected moderator, and Rev. C. M. Smythe scribe; charge to church by Rev. J. J. Staub; to people by Rev. C. F. Clapp. Rev. C. M. Smythe administered the ordinance of baptism, two of the members being formerly of his church in Minnesota This church is under the pastoral care of Rev. C. MacPherson.

The work at this point was begun in May last on two lots bought by the Oregon Home Missionary Society by Rev. Howard N. Smith, superintendent of C. S. S. and P. S., in his large Sunday-school missionary tent. On September 25, a hall was rented, and a Sunday-school formally organized, which now has an enrollment of 154. A live Y. P. S. C. E. of twenty-two members has also been organized. A parsonage has been completed, and was occupied by Pastor MacPherson on December 29, 1904. Funds for this building were loaned by Mrs. Eunice W. Luckey, of the First Church, and the ladies of that church furnished the house, and the ladies of the Sunnyside Church and Sunday-school stocked the pantry. Hassalo Street Church has borne a very helpful part in the enterprise by liberally assisting in the rent of the hall. Mr. MacPherson preaches at Escatada, thirty-five miles distant, every Sunday morning, going thither on electric cars, and at Laurelwood in the evening. Sometimes he conducts four and five services in one day.

On January 4, Mr. MacPherson, assisted by Sunday-school Superintendent Smith, organized a Y. P. S. C. E. at Boring with twenty-nine members. There are several Congregationalist families there who want regular services, and the Y. P. S. C. E. is a beginning.

In connection with the enterprise at St. Johns it should be stated that an option has been secured on a plat of ground, 100x100, most eligibly and centrally situated, upon which to erect a church and parsonage, and that part of the money has been secured to pay for it, and the rest is certain to come very soon. Superintendent Smith organized a Sunday-school there to-day.

The C. S. S. and P. S. have arranged to put a Sunday-school missionary in the Eastern Oregon District, and his headquarters will be at Baker City.

At Ingle Chapel, Umatilla County, Rev. H. C. Cleaveland held revival meeting from December 11 to 25, and was assisted by Superintendent Smith for about one week. On January 1, twelve were added to the church, eleven of whom were baptized (three by immersion). The Sunday-school is constantly increasing in membership, ninety-six being present on January 1. Eighty persons were present at a "watch meeting" upon the advent of New Year's Day.

The Freewater Church had a grand Christmas entertainment, in which the Cumberland Presbyterian Church United. After the tree program, sixty-five of the young people held a social until 11:45, serving light refreshments. This broke up the saloon "Town Christmas Tree."

Rev. M. Cleaveland began a series of revival meetings at Freewater on January 1, and is being assisted by the pastor of the Cumberland Presbyterian Church, and much interest is already manifested.

Rev. T. R. Egerton, of the Pendleton Church, began revival meetings on January 1, and is having a decided increase in his congregations. He has a preaching service at West End Chapel, followed by a Sunday-school. The building is crowded, and a better building is needed at once.

A council has been called for January 25, to be held at Astoria, to ordain Rev. L. D. Mahone, the new pastor there. The Sunday-school has doubled in membership, and a spirit of great hopefulness pervades all branches of the work there.

The Hillsboro Congregational Church has extended a call to the Rev. Mr. Gilpatrick, of Hope, North Dakota. This church has been without a pastor for some time.

The winter here so far has been exceptionally mild. No snow has appeared yet in this valley, although it is strongly in evidence upon the mountain chain to our eastward; and the five lofty snowcaps, four of which I can see as I write, are deeply covered with a fresh mantle of white. Even frosty mornings so far have been few and far between.

Portland, January 8, 1905.

Christian Endeavor Service.

Rev. Herbert N. Bevier.

January 22.

Topic: How to Win Souls for Christ. John i: 40-46.

Next to the joy of personal religion is that of winning souls. There may be much of innate selfishness not yet rooted out of most Christians yet few, if any, have ever been unwilling to share with others the blessings of the faith. It is of the very nature of the new heart that it longs for the renewal of other hearts. Still, to win a soul is usually not the divertisement of a summer's day. It is a task, and requires the deepest consecration and often the most delicate tact.

Perhaps the reason for this may be found in the nature of the case. Something to be won implies something lost, and lost things are usually found only with difficulty. It cost the death of the Son of God to make soul winning possible, therefore it should not surprise us if it takes much crucifixion of self to make it actual.

Andrew was a soul-winner of the time of Christ. He heard John on that memorable day when, standing, John saw Jesus coming toward him, and cried out, "Behold the Lamb of God." He was probably a disciple of John of some length of time and had therefore earnestly repented of his sins so as to be ready for the look of faith. When he was pointed to Jesus it was easy for him to receive him and become a disciple, while the first act of his new life was to find his brother Simon to bring him to Christ. Andrew waited not to experience the new joy himself so eager was he to lead some one else to it as well. Andrew was soon after by the Master himself called to the exclusive work of soul-winning. He was made a fisher of men. Later he became an apostle. It is recorded in tradition that he suffered marytrdom on a "St. Andrew's" cross. He became the patron saint of Scotland. His name is the chief inspiration of the "Brotherhood of Andrew and Philip," one of whose chief tenets is that the members shall lead others to Christ. He is recognized as a soul-winner by eminence and we may learn much from his example. Andrew first found his own brother Simon and said to him, "We have found the Messiah."

It would seem natural that believers should first desire to save those nearest to them, yet as a matter

of fact this is usually left as a late task. Why it is so may have several explanations: those near us know us better than others and perhaps our unworthiness, more patent to them than others, often makes us shrink; spiritual things are very personal and the very sacredness of human rights touching them, renders us more hesitant to rush in upon delicate subjects with those we love than others; we often honestly believe that others not quite so near could accomplish more than ourselves. These and other reasons cause most Christians to put off serious conversation with those in the home, or with others who are very close to them in the walks of life.

Andrew seems not to have had this timidity. In the enthusiasm of his first love he is concerned only in his deep desire that Simon should share with him in his joy. Herein seems to be one great use of enthusiasm in revival work. It helps to carry us over the dead center and sets us doing that which we ought to do without too much weighing of consequences. It is in soul-winning as in our personal acceptance of Christ, there comes a moment when it is dangerous to stop to parley. We must grasp the life line, take the vital step, rise to the saving opportunity now and with utter abandon and regardlessness of questions. It is not recorded that Andrew hesitated one moment either to accept Christ or to win Simon. No fish ever sprung to a hook with more disregard of danger. So we ought not to hesitate to speak to our dearest friends about the saving of their souls. The lesson is one of dispatch. If the vision comes and the still small voice cries, "Go, speak to that young man," that is the moment to do it. Impulses sometimes lead us wrong, but they more often are the voice of God. What Christian worker has not more often regretted his failure to respond to an impulse than that he did respond? How often we feel sad over what might have been when it is too late. One way to win souls then is to go out to do it and begin with those nearest to us.

The soul-winner needs to have Christ with him or his work will be a failure. What were the words that sprung first from the lips of this successful winner of souls? We have found the Messiah, which is being interpreted, the Christ. It was a sight of the Lamb of God that had saved Andrew. And it was Christ lifted up that saved Peter. The soul-winner without Christ is like Bunyan without his roll—totally unable to move one step. Nor will it do to have a less Christ than Andrew had. Christ as teacher, example,—such can help after we have found him, but no one can find Christ until he sees him as the Messiah, the Lamb of God that taketh away the sin of the world. There is much use of the Christ idea today that is not Christ. Until men have seen him as Savior there is little use in trying to walk in his steps. Men need pardon before they need power. There is guilt to be purged away. We need faith for living. How much, only the heart that knows its own weakness can testify, but for soul-winning there is first required in the heart of the worker faith in the Christ that pardons and makes right with God. The soul needs standing with God as well as sanctification. Andrew hesitated not, he held up the Messiah, the Christ, before the gaze of Simon and he won him.

There are many things needed in soul-winning: the Bible in the heart and on the tongue, the spirit of "all prayer," tact, patience, the power of the Holy Ghost, but the most of all, a passion for souls that will lead us out and Jesus Christ in the heart as Savior and redeemer.

CHRISTMAS.

Christmas! To you and me
What does it mean?
Nearer the cross to be?
A heart more true and clean?

A braver front to care?
A truce to grief?
Of love a larger share,
From pain a fresh relief?

A faith more firm in Him
Who long ago
Walked in these earthly ways,
A Father's love to show?

What tribute shall we bring
To greet His birth,
The while the angels sing
Joy to the earth?

The gold of loving deeds,
Of hearts sincere,
The sowing of the seeds
Of hope and cheer?

The frankincense and myrrh
Of trust devout,
That rests in Him and yields
No place to doubt?

My soul, know thou thy King;
And fail not thou
Fit offering to bring
To deck His brow.

And let thy love be strong
To echo still
The herald angels' song,
"Peace and good will!"

—Christian Advocate.

The good results from the prohibition of the liquor traffic in Texas have been summed up as follows: There are in the state of Texas twenty-three prohibition counties that have no convicts in the penitentiary, and nine with only one convict each. In thirty-nine prohibition counties there are only twenty-three convicts in all. San Jacinto county alone with a population of 10,227, and the open saloon, has twenty-five convicts, and Montgomery, with open saloons and 17,057 population, has twenty-one convicts in the State prison; and these are two poor counties in the pine woods. Collin county, with 50,000 people and no saloons, has twenty convicts; Lamar county, with 48,000 and saloons, has ninety-six. A large part of Texas has no saloons, and has one convict in 1,500 of population, while the territory with saloons has one convict for every 500 of population.

We are asked by one of our readers at Modesto to state that a man representing himself to be H. E. Cleveland and from Birmingham, Alabama, is going about among the churches in California and is securing money under false pretenses. Description is as follows: "He is a man of about thirty years of age, dark complexion, dark eyes, smooth face, about five feet ten inches high, and weighs about 160 pounds. Short, stubby hair and seemingly diffident. Speaks with a Southern accent and claims to be an express agent, etc."

The religions of the world have 1,430,000,000 adherents, divided as follows. Christianity, 477,080,158; Confucianism, 256,000,000; Hinduism, 190,000,000; Mohammedanism, 176,834,372; Buddhism, 147,900,000; Taoism and Shintoism, 57,000,000; Judaism, 7,056,000 and various heathen faiths, 118,129,479.

Flour, Butter and Eggs

Do not be deluded by the deceptive claim of economy for the cheap baking powders. Instead of saving, their use results in a wastefulness of the most serious kind.

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Thus the use of the Royal is doubly economical.

ROYAL BAKING POWDER CO., NEW YORK.

Sunday-School Lesson.

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

January 22, 1905.

First Quarter Lesson IV.

John ii: 1-11.

The First Miracle in Cana.

Arriving at Nazareth with his five lately called disciples, Jesus found an invitation awaiting him to attend the marriage to which his mother had already hastened on. A ten-mile extra walk across the wide and fertile plain brought the little company to Cana. As they entered the festive home of the bridegroom, six great flagons, beaded with moisture and their orifices crammed with fresh leaves, greeted them in the vestibule. The last water was drawn from these capacious jars to cleanse hands and feet of these late arrivals. The size, number, and material of those flagons were graven on John's memory by what afterward transpired.

The ablutions over, Jesus and his disciples entered the humble banquet-room. There the male guests were disposed according to their fancy on mats about the floor. Jesus' presence was no dash of sadness to that festal hour. The riddle-guessing and story-telling incident to such occasions went right on. The Master came not to mar, but to adorn and beautify that marriage feast. A moment later Jesus himself was reclining; and, perhaps for the first time, the favored disciple in whom his human soul delighted was leaning in his bosom. The symposiarch continued to rule the feast. The happy bridegroom, adorned and anointed, surrounded by the "sons of the bride-chamber," was still the center of attraction.

From the festal room, where the women congregated, and where the bride, covered from head to foot in her loose and flowing veil, garlanded with flowers and dressed in her fairest robes, was the observed of all—Mary came to whisper in her Son's ear that the store of wine had failed, an event considered peculiarly humiliating in an Oriental home.

Jesus' reply to his mother indicates that he understood her suggestion that he should use his divine power to bridge this domestic chasm, which his coming with his disciples had helped to create. And it was altogether appropriate that, as other guests had done, he should add to the provisions for the banquet by a personal gift.

Even against maternal interference Jesus must guard his miracle-working prerogative. In this matter he has nothing in common with any mortal, not even his own mother. The times and seasons (indicated by the phrase "Mine hour") for the display of supernatural power were matters of agreement between Father and Son. In these matters it is presumption in the last degree for a mortal to interfere. Again, his mother must know her status toward him. "The Son had now become the Lord even of the mother."

Divorced from tone and look, the words, especially in our version, seem harsh. They were not so; and, even in them, Mary's quick woman's wit divined that, though Jesus did not work the miracle at her suggestion, he would still soon work it.

Not in the splendid temple, but in a humble home; not before the Sanhedrin of savants, but before a company of humble Galileans, Jesus manifested his glory in his first miracle, the special purpose of which was to confirm his disciples' faith in him.

Mosaic from Commentaries.

Cana of Galilee: Identified with insignificant village, five miles north of Nazareth.—Kanet, New Century. A marriage: Among all Orientals marriages were occasions of much ceremony and unbounded feasting.—Tristram. Jesus was bidden: His presence suggests the honor of matrimony.—Pulpit Com. The earthen floor and the ledge round the wall would be spread with carpets, the walls hung with garlands; the spirits of all bright and cheerful as the decorated chamber, and the modest rejoicings in no way clouded by the presence of Mary's Son and his followers.—Geikie. Wanted wine: And they had not wine, because the wine of the wedding was finished.—Old Manuscript, Tischendorf. Occasioned by arrival of Jesus and his disciples. None but those who know how sacred in the East is the duty of lavish hospitality, and how passionately the obligation to exercise it to the utmost is felt, can realize the gloom which this incident would have thrown over the occasion, or the misery and mortification which it would have caused to the wedded pair.—Farrar. They have no wine: For half a lifetime she had known the resources of an absolutely unclouded judgment, a perfectly developed faculty, and an entirely unselfish heart. And it was inevitable that in every embarrassment she must have turned to him. . . . But more than this it is probable that she realized that the hour of his manifestation to the world was at last come; and the noblest and most unselfish woman could not fail to wish to direct the operation, so as to remove, unnoticed, the distress of her own friends.—Expositors. Woman: Nothing disrespectful—term used in addressing persons of highest rank.—New Century. Though in a gentle and affectionate manner, Jesus rejects her interference, intending to supply the demand in his own way.—Vincent. Mine hour is not yet come: By this "hour" or time we understand some divinely appointed crisis, or some transition-point in his history, opening some new stage, or initiating some new event. Whedon. Those who believe that the wine spoken of in this lesson was unintoxicating will teach in accordance with that belief. Those who believe that it was ordinary wine will teach that the making of such wine by our Lord no more indorses intoxication than the creation of the poppy, from which laudanum is made, indorses suicide.—Schauffler. Six waterpots of stone: As an eyewitness, John remembers their number, size, and material. Camb. Bible.

Do God's Plans Cross Ours.

We must not be surprised if, when we wait on the Lord for guidance, his plans appear to cross ours. He knows better than we do the way we should take and we may be sure he will lead us where his own glory will best be promoted in the experience of his servants. When we come to look back, we shall see. The great preacher, Chas. H. Spurgeon, tells this story as an illustration of how God uses the disappointments of his people for the salvation of precious souls:

"The old Covenanters used to tell with joy the story of Mr. Guthrie, who lost his way one night on a moor. His companions went on, and he missed them. When he at last rejoined them, having found the way, he showed them that it was a blessed piece of providence. Said he: 'I wandered across the moor until I came to a little cottage, where was a sick and dying woman. The priest was just administering to her extreme unction, and when he went out I went in. She was troubled in mind; I told her the gospel, and she believed in Jesus. I found her in a state of nature; I preached the gospel to her until I saw her in a state of grace, and when I came away I left her in a state of glory.' Yes, God will make us miss our way, that souls may find theirs."—Selected.

As Dew.

The dew, formed in the silence of the darkness, while man sleep, falling as willingly on a bit of dead wood as anywhere, hanging its pears on every poor spike of grass, and dressing everything on which it lies with strange beauty, each separate globule, tiny and evanescent, but each as flashing back the light, and each a perfect sphere, feeble one by one, but united mighty to make the pastures of wilderness rejoice—so, created in silence by an unseen influence, feeble when taken in detail, but strong in their myriads, glad to occupy the lowliest place, and each "bright with something of celestial light," Christian men and women are to be "in the midst of many people as dew from the Lord."

Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.—Bible.

Sin and Suffering.

The lines of suffering on almost every human countenance have been deepened, if not traced there, by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering; no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged, even in this life. They abridge our capacity of happiness, impair our relish for innocent pleasure and increase our sensibility to suffering. They spoil us of the armor of a pure conscience and trust in God, without which we are naked amid hosts of foes and are vulnerable by all the changes of life. Thus to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever or howevr we violate any moral or religious obligation. —Channing.

A Morning Prayer and Resolve.

I will try this day to live a simple, sincere, serene life; repelling every thought of discontent, self-seeking and anxiety; cultivating magnanimity, self-control and the habit of silence; practicing economy, cheerfulness and helpfulness.

And as I cannot in my own strength do this, or even with a hope of success attempt it, I look to thee, O Lord, my Father, in Jesus Christ my Savior, and ask for the gift of the Holy Spirit.—Bishop Vincent.

No ancient pillar ever made the way more plain to those who watched for guidance than does God's providence make the path of duty in common days for those who truly acknowledge God and desire his guidance. It is not because we cannot know God's way that we do not see it, but because we want instead to take our own way. There is no use in our looking into our Lord's face, and asking, "What now, dear Master?" if we do not mean to take the path he marks out. We must have the spirit of obedience if we are to receive the divine direction. "Not my will, but thine," must be the prayer of our heart, cost what it may to surrender our own and take God's.—J. R. Miller.

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It's easy finding reasons why other people should be patient.—George Eliot.

The teacher who is not proud of his calling will never make his pupils proud of him.—Ex.